

## IN A PEACEFUL VILLAGE.

## THE INTERESTING FEATURES OF A SHAKER COMMUNITY.

One Hundred Years Have Passed Since It Was Established, but the Changes Have Been Small—The Members Live in the Old Ways—The Government of a Big Family that Has No Ties of Relationship—More Women Than Men There.

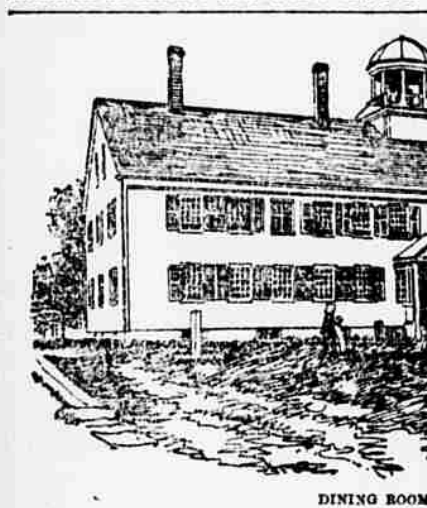
EAST CANTERBURY, N. H., Sept. 7.—Perched on a high hill, overlooking a beautiful stretch of country, 800 feet above the sea level and several miles removed from the railroad, is a quaint settlement which contains more concentrated goodness than can be found anywhere else in the country, with possibly one exception. Here the Bellamy theory has a practical application, but the members of this community care nothing about Bellamyism.



OLD CHURCH.

They have practiced the golden rule during their generation, and their predecessors practiced it before them. These worthy people are Shakers. Their little village is called Shaker Village. They live at peace with the world and with one another. They take no heed of the bickering and strife of the rest of the world. There is no quarrelling in their family circle. Three short sentences comprise the essence of their creed: "Christ is our motto. Cleanliness is next to godliness. Order is heaven's first law."

The settlement town has been in existence just 100 years. This is the centennial year, and this month is the season when the anniversary should be celebrated. If any people recognize the event were desired, but the routine of home life is unbroken by any untoward excitement. The brothers and sisters do not intend to celebrate. "Why, we celebrate every day," was the mild reply to a query. Although the spirit of godliness seemed to have settled more generously over



DINING ROOM AND CHAPEL.

this little community than in other parts of the region hereabouts, visitors notice many material features of interest, so different are they from the conditions seen in other communities. Shaker Village is built compactly, and in that feature it differs from any of the country towns in this vicinity. The twenty-five houses are built on the old stockade plan, as though for mutual protection in case of attack. Each house has its own allotted task. There are no taskmasters, no overseers, no slaves and no drones in the hive. Each individual is busy, and the work is done with a thoroughness that has to be seen to be appreciated.



DINING ROOM.

There is no dirt in the corners or beneath the rugs. House cleaning is carried on daily, and at the end of each month there is a general assault on dirt; but, to the credit of the tidy housekeepers, it should be said that there is very little dirt removed. It has no opportunity to accumulate. The sisters do this housework and the brothers do the other. The cultivation of the soil. Three great barns, in which are 150 cows and 15 horses, are under the direct supervision of the brothers.

The community is one big family of brothers and sisters. There is no thought of marriage. Each man and woman is married to the community. The Shakers must marry upon themselves. In this respect, more than in any other, do the Shakers differ from all other creeds. In this community is a family of husband, wife, and three children, but although there has been no legal severing of the marital bond, the church law has been so strict that the husband and wife must now only live as brother and sister. Under such peculiar conditions the Shaker family, or community, has diminished steadily. At one time 300 persons were in this village, but their number has decreased to 150 at the present time. The change in the size of the community in the last quarter of a century has been slight, the vacancies caused by death being offset by the adoption of new members. Most of the newcomers are children, but all do not remain in their new home. Thirty minors are in this big family now, and they look much as contented. Some of them have been brought up in the fear of God, and are trained in the paths of usefulness and honor.

For many years the community was almost isolated from the rest of the world, but now it is in the habit of resorting to a more liberal

mer visitors. They come from far and near, and their coming is a source of revenue. The Shakers are peculiar. They realize the fact, and now that the rest of the world has shown a disposition to inquire into their mode of life, it takes a good deal of their time to pilot the visitors through their little realm. "This is money with them, and the visitors are charged a small fee now; but it is money well invested, because all of the features of Shaker life are laid before the inquisitive stranger.

It will be necessary to go back a century in order to sketch the growth of the village. In 1792 Henry Clough was the only farmer occupying what is now Shaker Hill. He had a good-sized farm, and the soil yielded good crops—better, perhaps, than the average of New Hampshire farms. Eight years previous to that date Ann Lee and seven companions reached this country, having fled from England to escape the persecutions of the authorities, who objected to their form of religion. It differed radically from the ritual of the Established Church, and, although their

tenets were incoherent before they were accepted as prophetic members. The executive building is used also as a storehouse for clothing and other necessities. The Shakers have a large number of articles of food cooked to a nicety, and served on a tablecloth. The tablecloths are not supplied, but the tables are polished until they shine like mirrors. The Shakers are not supplied with a kitchen, and the food is cooked in the dining room. The Shakers are not supplied with a kitchen, and the food is cooked in the dining room. The Shakers are not supplied with a kitchen, and the food is cooked in the dining room.

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## TO REPLACE THE BURNED CHURCH.

A \$100,000 Estimate Has Been Made in St. Michael's Church, at Thirty-second Street and Ninth Avenue, which was partly destroyed by fire early last spring, is to be replaced by a handsome edifice. The plans have been prepared by L. J. O'Connor and accepted by the board of trustees. The work of demolishing the old church has already been begun and will occupy several weeks. It is not expected that the corner stone will be laid before Nov. 1.

The building, extending from Thirty-first street to Thirty-second street, which is estimated to cost \$150,000, will be in the modern style of architecture, with a length of 188 feet 6 inches and a breadth inside of 67 feet. As far as the lot will permit the edifice will be in the form of a Latin cross, consisting of a nave, transept, and choir. It is to be constructed of light-gray limestone and is to be finished with a mansard roof. The main entrance on the Thirty-second street side is to be four double doors of wrought iron opening into a large vestibule and on a short flight of stone steps which will lead up to the doors of the church. Marble tiling and glazed brick wainscoting will make the vestibule an attractive part of the church building.

Over the entrance in the front gable is to be a large rose window. The interior of the church will be finished with marble. The floor will be tiled, and there will be oak pews. Three spacious aisles lead to the sanctuary, and over the top of the sanctuary is to be a balcony for the choir. The choir is to be supported on an arcade of sixteen pillars, and the choir is to be dedicated to the Virgin and St. Michael. The choir is to be supported on an arcade of sixteen pillars, and the choir is to be dedicated to the Virgin and St. Michael. The choir is to be supported on an arcade of sixteen pillars, and the choir is to be dedicated to the Virgin and St. Michael.

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It is proposed to have the new church ready for occupancy by May, 1893.

## LIVELY FREIGHT.

Parrots, Monkeys, and Snakes Kept on Deck During Emigration.

Monkeys, snakes, and parrots were the live freight in the bark Liberia from Sierra Leone, Africa. Before the vessel was allowed to go to her wharf at the Empire Stores, Brooklyn, she was fumigated, and, consequently, to save their lives the reptiles, birds, and monkeys were put in cages and kept on deck before the vessel sailed. One of the monkeys was kept in a cage, and the other monkeys were kept in cages. The 150 parrots made the most noise. They were in strong wooden crates, and so were the snakes. The snakes were kept in cages, and the monkeys were kept in cages. The 150 parrots made the most noise. They were in strong wooden crates, and so were the snakes. The snakes were kept in cages, and the monkeys were kept in cages.

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## A CHEERFUL LAMP SPIDER.

Its Bite Kills a Toad in Two Seconds, and It Was Brought by the Thoroughbred.

ROULETTE, Pa., Sept. 6.—At this time of year grass plots hereabouts, especially along the edges of garden walks and in fence corners, are spread with innumerable spider webs, each web covering a space of six or eight inches in diameter. The webs are woven close, and are of very strong texture. At the further end of the web, the spider sits in a space near which the spider sits in a dark tunnel an inch or more in width extending down beneath a tuft of grass or sheltering plant. It needs but a glance to know this is the lurking place of one of the deadliest of the spider family. If there should be any one who is not afraid of spiders, he would do well to look into the dark depths of the tunnel, and he would find a spider sitting there, and he would find a spider sitting there, and he would find a spider sitting there.

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